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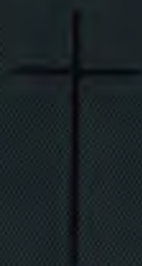
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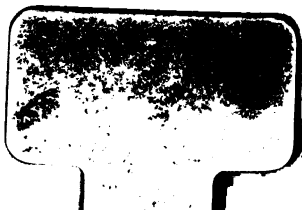
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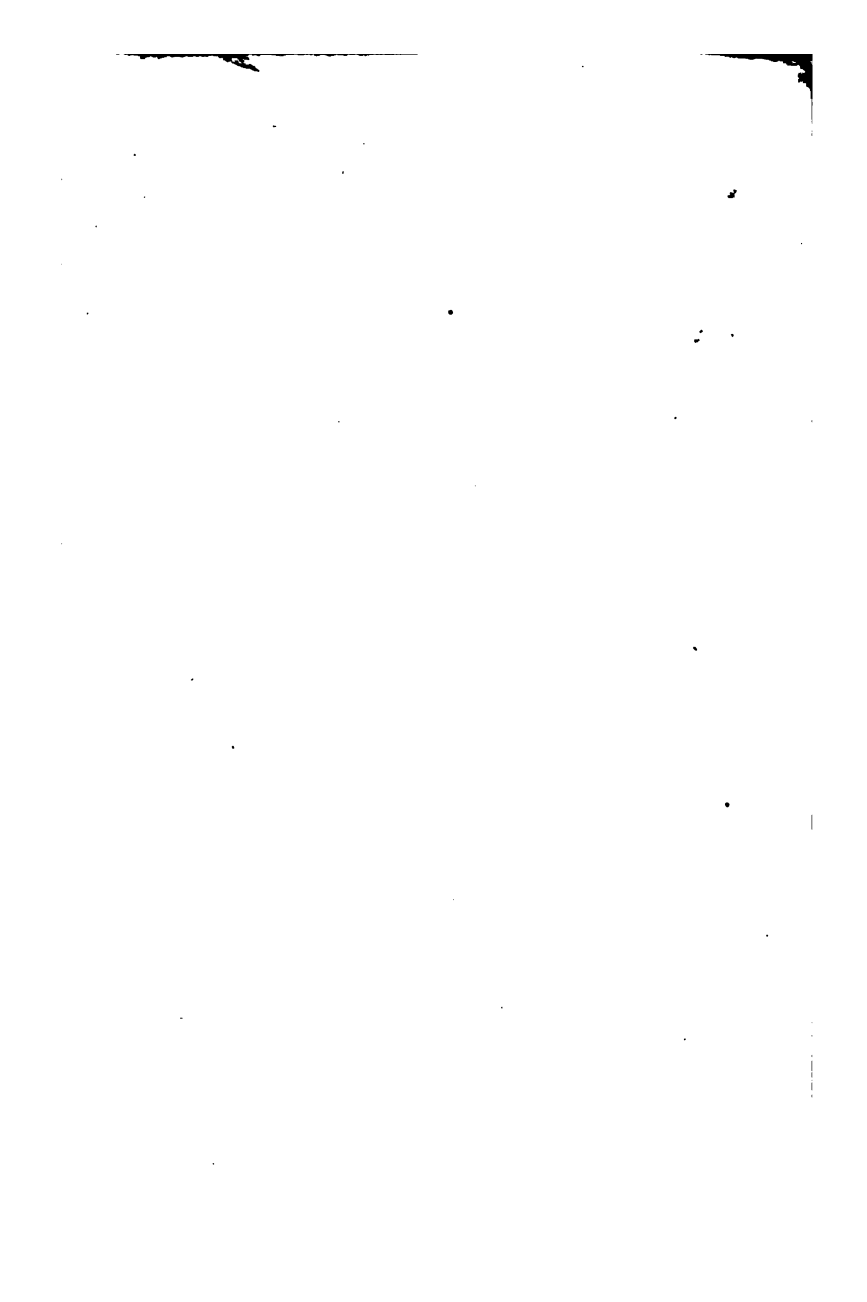


HOLY COMMUNION



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By

Illustrated Manual
of
Holy Communion.



THE
ILLUSTRATED MANUAL
OF
Holy Communion.

FOR ENGLISH CHURCHMEN.

BY
RICHARD S. HASSARD, M.A.,
VICAR OF HOLY TRINITY, DALSTON, E.

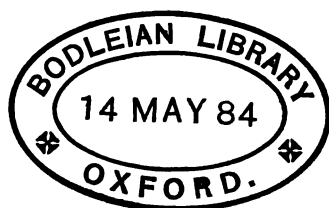
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PREFACES.



I.

THIS Manual is published in the hope that by means of illustration, division, etc., the Church of England Order of Holy Communion may be made more attractive, instructive, and devotional, and especially to the young and the less educated.

A simple commentary is furnished side by side with the text.

The Illustrations are as follows :

- I. A GENERAL ILLUSTRATION, SHOWING THE WHOLE SERVICE AT A GLANCE ; IDEA TAKEN FROM THE MOUNT OF TRANSFIGURATION.
- II. THE FIRST OBLATION, ILLUSTRATED BY THE JEWISH WAVE-OFFERING.
- III. THE SANCTUS, ILLUSTRATED BY ISAIAH'S VISION OF THE SERAPHIM.
- IV. THE CONSECRATION, ILLUSTRATED BY THE CRUCIFIXION, ETC.
- V. THE GLORIA, ILLUSTRATED BY THE ADORATION OF THE LAMB.
- VI. THE BLESSING, ILLUSTRATED BY THE ASCENSION.

The explanation of the "Illustrations" will be found on pages 82 to 90, and should be carefully read before using the Manual.

R. S. H.

PREFACES.

II.

An Instruction on the Holy Communion.

"THE Holy Communion," like the ancient Passover, is a great mystery, consisting both of *Sacrament* and *Sacrifice*."—DEAN BREVINT.

(a) Regarded as a *Sacrament*, it is the divinely-ordained means whereby, "if thou art a worthy Communicant, thou dost as verily receive Christ's Body and Blood to all effects and purposes of the Spirit, as thou dost receive the blessed Elements into thy mouth."—BISHOP J. TAYLOR.

"What the Elements are in themselves it skilleth not; it is enough that to me which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth. His Word He knoweth which way to accomplish. O my God, Thou are true: O my soul, thou art happy."—HOOKER.

(b) Regarded as a *Sacrifice*, "whatsoever Christ did at the institution, the same He commanded the Church to do in remembrance and repeated rites; and Himself also does the same thing in Heaven for us, making perpetual intercession for His Church, the body of His redeemed ones, by representing to the Father His death and Sacrifice. There He sits a

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High Priest continually, and offers still the same one perfect Sacrifice ; that is, still represents it as having been once finished and consummate, in order to perpetual and never-failing events. And this also His ministers do on earth ; they offer up the same sacrifice to God, the Sacrifice of the Cross, by prayers, and in commemorating rite and representation, according to His holy Institution. . . . The people are sacrificers too in their manner, for by saying Amen they join in the act of him that ministers, and make it to be their own," etc.—BISHOP J. TAYLOR.

"This Sacrament is a *Communion*, as with Christ the Head, so with all the members of His mystical Body. This is the true love feast of God our Saviour, wherein we profess ourselves inseparably united both to Him and to His ; if there be more hearts than one at God's table, He will not own them. These holy emblems give us an emblem of ourselves. This bread is made up of many grains incorporated into one mass ; and this wine is the confluent juice of many clusters."—BISHOP HALL.

III.

Suggestions to Communicants.

1. Make a rule of *receiving* the Blessed Sacrament at an *early* Celebration.

“Do this honour to It, that It be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity.”—BISHOP TAYLOR, *Holy Living*, iv. 10, § 9.

“Come to early Communion, as giving the first of the day, the freshness of the Spirit, the unbrokenness of the heart, to that great service.”—BISHOP S. WILBERFORCE.

2. Spend (if possible) a quiet Saturday evening ; go to bed early, that you may be able to rise early, to be in your place some time before the service commences, to join quietly and calmly in the Holy Eucharist.

3. It is well to decide *beforehand* what offering of money you can make to the Lord. “I will not offer unto the Lord my God of that which doth cost me nothing.”

4. When in Church, remember that you are engaged in a great act of Congregational worship and Intercession, the *full* efficiency of which must depend

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(not merely upon the ministering priest at the altar, but) upon the heartiness and intelligence with which you and each member of the "royal priesthood" exercises his office. (See Exod. xix. 6; 1 S. Peter ii. 9; Rev. i. 6.; v. 10.)

5. When the time comes for Communicating, hold yourself in readiness to go up to the altar; and take off your gloves, vail, &c.

6. When your turn comes to receive, kneel quite upright, and prepare to receive your Lord's Body into the palm of your hand, by steadying your right hand on your left. Convey the sacred element to your mouth, saying to yourself "Amen" after the words "everlasting life." This was the manner of receiving Christ's Body which was enjoined and practised in the Primitive Church.—S. CYRIL, *Catechetical Lectures*, xxiii. § 21.

7. When the Chalice is presented to you, take hold of the stem of the cup with both hands gently, but firmly, and guide it to your lips. Do not suddenly let go your hold of the Chalice; or attempt to take it entirely into your hands, if it be full or you are nervous.

8. After returning to your place, kneel (if possible) during the rest of the Administration; or stand, but do not sit.

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9. Do not leave the Church before the vessels have been cleansed, and the Clergy have left the Chancel.

10. "Pray before you come to Church; pray before the Service begins; pray and praise in the interval of communicating of others; pray until the Clergy leave the Chancel; pray, and thank God for His gift when you reach home."

11. After communicating "remember throughout the day that you have been with JESUS. You have a right to be cheerful, and bright, and happy; but do and say nothing to prevent others 'taking knowledge of you' that you have been with the LORD to-day."—
S. J. STONE.

IV.

The Church's Warning of Holy Communion.

Dearly beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine

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your lives and conversations by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand ; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some

PREFACES.

other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

V.

How to Prepare for Holy Communion.

Q. What is required of persons who come to the Lord's Supper?

A. To examine themselves whether they (1) *repent* them truly of their former sins, stedfastly purposing to lead a new life; (2) have a lively *faith* in God's mercy through Christ, with a thankful remembrance of His death; and (3) be in *charity* with all men.—*Church Catechism.*

¶ “The best Preparation is a *Holy Life*.

“He who lives a holy life is always ready to *depart* and to be with Jesus. Must he not be always ready to *stay* and be with Jesus in His Blessed Sacrament?

“But a special preparation is needed. This preparation is like dressing your soul for a Feast. You are going to feast with Jesus.”—BISHOP OF BEDFORD.

¶ The time devoted to special preparation should vary according to the frequency of your Communion; but even if you communicate weekly (or more frequently) you should not fail to examine yourself as to your *Repentance, Faith, and Charity*. Enlargements of the Commandments and of the Creed (by which you should examine yourself) will be found on pp. 26, 28, 30, 32, 34, 81.

Another help to self-examination is given on the next page.

PREFACES.

Suggestive Thoughts for Self-Examination.

(From the *Imitation of Christ*, bk. iv. ch. vii.)

THE VOICE OF CHRIST TO A DISCIPLE.

Lament with pain and sighing that thou art yet so carnal and worldly, so unmortified in thy passions, so full of motions of concupiscence :

So unwatchful over thy outward senses, so often entangled with many vain fancies :

So much inclined to outward things, so negligent in things inward and spiritual :

So prone to laughter and unbridled mirth, so hard and indisposed to tears and compunction :

So prompt to ease and pleasures of the flesh, so dull to zeal and strictness of life :

So curious to hear what is new, and to see what is beautiful ; so slack to embrace what is humble and mean :

So covetous of abundance, so niggardly in giving, so close in keeping :

So inconsiderate in speech, so reluctant to keep silence :

So unhandsome in manners, so fretful in conduct :

So eager about food, so deaf to the word of God :

In such a hurry to rest, so slow to labour :

So wakeful after gossiping tales, so drowsy in the sacred services :

So hasty to arrive at the end thereof, so inclined to be wandering and inattentive :

PREFACES.

So negligent in the Prayers, so lukewarm in celebrating, so heartless in receiving the Holy Eucharist :

So quickly distracted, so seldom thoroughly self-collected :

So suddenly moved to anger, so apt to take displeasure against another :

So ready to judge, so severe to reprove :

So joyful at prosperity, so weak in adversity :

So often making good resolutions, and yet bringing them at last to so little effect.

These and other thy defects being confessed and bewailed, with sorrow and great displeasure at thine own infirmity, make thou a firm resolution to be always amending thy life, and making progress in all that is good.

Then with full resignation, and with entire will, offer up thyself to the honour of My Name on the altar of thine heart, a perpetual whole burnt-offering, even thy body and soul, faithfully committing them unto Me.

And thus mayest thou be accounted worthy to draw near to celebrate this Eucharistic Sacrifice unto God, and to receive the Sacrament of My Body and Blood to thy soul's health.

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VI.

A short Service of Preparation.

(To be used on the day of Communion, and according to opportunity.)



In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, etc.

Psalm lxxxiv.

O how amiable are Thy dwellings, Thou Lord of hosts !

My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young, even Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house : they will be alway praising Thee.

Blessed is the man whose strength is in Thee ; in whose heart are Thy ways.

Who going through the vale of misery use it for a well ; and the pools are filled with water.

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They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Behold, O God our defender, and look upon the face of Thine Anointed.

For one day in Thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness.

For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall He withhold from them that live a godly life.

O Lord God of hosts, blessed is the man that putteth his trust in Thee.

An Act of Contrition.

O most merciful Father, I confess that I have sinned against Thee, broken my resolution, and grievously offended Thee, especially Forgive, I beseech Thee, my past sin, and accept and strengthen my good purposes for the future, that I may worthily partake of Thy Holy Mysteries, through Jesus Christ our Lord. Amen.

An Act of Faith.

O my God, I believe that Thou art one God in three Persons, and that God the Son became man, and died for me upon the Cross. *Do Thou increase my faith.*

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O my God, I hope in Thy goodness, and in the precious Blood of Jesus Christ, for pardon for my sins, and for everlasting life. *Do Thou strengthen my hope.*

O my God, make me to love Thee above all things, and for Thy sake love my neighbour as myself. *Do Thou quicken my love. Amen.*

An Act of Charity.

O Lord Jesus Christ, who dost bid us love one another, and forgive as we hope to be forgiven, grant me, I pray Thee, that in all differences with my neighbour I may have courage to acknowledge when I have been in the wrong, and to forgive whatever injuries have been (or I think have been) done to me (as now, kneeling before Thee, I do forgive . . .). From all envy, hatred, and malice, good Lord, deliver me. Help me to rejoice with them that do rejoice, and to sympathize with those that are in any trouble, that so I may follow in Thy steps, Who art the true and perfect brother to all mankind. Amen.

I do not presume to come to this Thy Table, O merciful Lord, trusting in my own righteousness, but in Thy manifold and great mercies. I am not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant me therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His Blood, that my sinful body may be made

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clean by His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him, and He in me. Amen.

O Lord Jesus, Who in this wonderful Sacrament hast left us a memorial of Thy Passion, grant me so to venerate the Sacred Mysteries of Thy Body and Blood that I may always perceive in myself the fruits of Thy Redemption, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

Let Thy Priests, O Lord, be clothed with righteousness, especially him who is about to stand at Thine Altar, and pray Thee to spare Thy people. Grant that he may be holy, as Thou art holy, Whom he serves; that by the purity of his life he may show himself a worthy minister of Thine Altar, and may with due reverence honour these Most Sacred Mysteries, and the majesty of Thy great Name. Amen.

O Saviour of the world, Who by Thy Cross and Passion hast redeemed me, save me and help me, I humbly beseech Thee, O Lord. Amen.

HYMN 323 (*A. and M.*).

"I AM not worthy, Holy Lord,
That Thou shouldst come to me;
Speak but the word : one gracious word
Can set the sinner free.

"I am not worthy; cold and bare
The lodging of my soul;
How canst Thou deign to enter there?
Lord, speak and make me whole.

"I am not worthy; yet, my God,
How can I say Thee nay?
Thee, who didst give Thy Flesh and Blood
My ransom price to pay.

"O come ! in this sweet morning hour,
Feed me with Food Divine,
And fill with all Thy love and power
This worthless heart of mine." Amen.



The Order
OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
Holy Communion.

- ¶ *So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

NOTES AND DEVOTIONS.

FIRST DIVISION OF THE SERVICE.

1. *The Lord's Prayer.* The Service rightly commences with this Prayer; for Primitive Fathers expounded the petition, "Give us this day our daily bread," of the Body of Christ, the "Bread of Life."

The "Amen" at the end is not printed in italics (as the other "Amens" in the Service are), in order to show that this prayer is the Priest's public preparatory Office. It is taken from an Office which used to be said by the Priest before commencing the Service.

2. *The Collect* is a prayer for the inspiration (or breathing in) of God's Holy Spirit, that by His aid our hearts may be so cleansed, that we may be able perfectly to magnify God's Holy Name, and especially while in the Mount we are now going to ascend.

3. *The Commandments.* These naturally follow the Collect; for they are the brooms which the Holy Spirit uses to stir up the dust of our sinfulness. The knowledge of ourselves is the first step towards the cleansing of our souls.

We ought to examine ourselves by the rule of God's Law before we come to this great Service; but, even if we have done so thoroughly, we should now again let our conscience answer to each Commandment, how we have kept or broken it, and from the depths of our hearts send forth the cry, "Lord, have mercy," etc.

The Ten Commandments should be regarded by the Christian in a *positive* as well as in a *negative* sense; not only as telling us what we ought not to do, but also as pointing to the graces in which we ought to grow. Thus:

NEGATIVE SENSE.

I. Thou shalt *not* have any other god but Jehovah; *e.g.* self, money, pleasure, etc.

POSITIVE SENSE.

I. Thou shalt believe in and accept as thine own the one living and true God. (S. Matt. vi. 24.)

The Order of Holy Communion.



FIRST DIVISION OF THE SERVICE.

(The Public Preparation and the First Oblation.)

1. THE LORD'S PRAYER.
2. THE COLLECT FOR PURIFICATION.
3. THE COMMANDMENTS.
4. THE COLLECT FOR THE QUEEN.
5. THE COLLECT, EPISTLE, AND GOSPEL.
6. THE CREED.
7. THE SERMON.
8. THE OFFERTORY.
9. THE FIRST OBLATION AND GREAT INTERCESSION.

I.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

2.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

3.

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

NOTES AND DEVOTIONS.

NEGATIVE SENSE.

II. Thou shalt *not* make an image to worship it, nor offer mere formal worship to God.

III. Thou shalt *not* take God's name in vain, dishonour His Word, or His House, or His ministers, or His people.

IV. Thou shalt *not* labour upon the Sabbath Day.

V. Thou shalt *not* dishonour thy Parents, or those set in authority over you in Church or State.

VI. Thou shalt *not* kill or injure thy neighbour; thou shalt bear no malice in thine heart.

VII. Thou shalt *not* commit adultery, or any act of impurity; neither shalt thou be guilty of drunkenness, gluttony, or slothfulness.

VIII. Thou shalt *not* steal, act untruly or unjustly in any of thy dealings.

IX. Thou shalt *not* bear false witness against thy neighbour; thou shalt not utter any falsehood.

X. Thou shalt *not* covet.

POSITIVE SENSE.

II. Thou shalt know Him, love Him, give Him true and spiritual worship. (S. John iv. 24.)

III. Thou shalt give reverence to everything which bears His name, and shows the impress of His hand. (1 Cor. xi. 22.)

IV. Thou shalt work well during the week, and joyously offer thy Eucharist on the first day of the week. (Acts xx. 7.)

V. Thou shalt be courteous to all, unselfish, giving honour to whom honour is due. (1 S. Peter ii. 13, 14.)

VI. Thou shalt love thy neighbour. (S. John xiii. 34.)

VII. Thou shalt be pure and temperate; whatsoever things are honest, just, pure, lovely, of good report, THINK on these things. (Phil. iv. 8.)

VIII. Thou shalt labour, that thou mayest have somewhat to give to him that needeth. (Eph. iv. 28.)

IX. Thou shalt put the best interpretation upon thy neighbour's actions. (1 Cor. xiii. 4-6.)

X. Thou shalt be content. (1 Tim. vi. 6.)

The Order of Holy Communion.

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that

NOTES AND DEVOTIONS.

¶ The Commandments are rightly placed in this position, on the very threshold of the Service, because *Repentance* is the first of the three requisites for a worthy Communion (*Repentance, Faith, Charity*); and *Self-examination* is essential to full repentance.

See also 1 Cor. xi. 28: "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

¶ The Church of England has given a valuable enlargement of the Ten Commandments, "the Duty towards God" and "the Duty towards thy Neighbour." (See page 81.)

4. *Collect for the Queen.* In accordance with 1 Tim. ii. 1: "I exhort that intercessions, giving of thanks [eucharists] be made for all men; for kings," etc.

5. *The Collect, Epistle, and Gospel.* A special Collect, etc., is appointed for (at least) every week in the year, so that no one may ascend the Mount of Mystery without some particular thought, prayer, intercession, or thanksgiving to bring before the LORD. If you have come to Church without any great subject about which you desire to speak with JESUS, do not fail to take one from the Collect, Epistle, or Gospel; for be sure the blessing you will obtain from this Service will be in proportion to the strength and earnestness with which you bring your request or offering before the LORD.

It is a common custom to sing before the Gospel "Glory be to Thee, O LORD," and after the Gospel "Thanks be to Thee, O LORD," as paying honour to the words of the LORD Himself. For the same reason we stand during the saying of the Gospel. During the Epistle we either kneel or sit.

6. *The Nicene Creed.* So called from having been drawn up at the First Council of Nicæa, A.D. 325.

The Church here sums up the teaching of GOD's Holy Word upon the great truths of salvation. As with regard to the Commandments it was our duty to ask our consciences respecting each, "Have I kept this commandment?" so with regard to the Creed we should ask ourselves, "Do I really believe this? Am

The Order of Holy Communion.

thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

4.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath)

NOTES AND DEVOTIONS.

I trying to live as though I believed this?" REMEMBER the Creed is introduced into this preparatory portion of the Service because *Faith* (equally with Repentance and Charity) is a requisite for a worthy Communion. Let us then ask ourselves these questions:

I. DO I BELIEVE that there is one living, intelligent, Almighty GOD, who made *me* and all things in heaven and earth? and do I try to live as though He saw, and heard, and took notice of my every word and deed?

II. DO I BELIEVE that the WORD OF GOD (impelled by a noble design to gather mankind into Himself, and to make them sons of GOD and inheritors of the Kingdom of Heaven) took to Himself man's nature in the womb of the Blessed Virgin, and that He was crucified, "bearing our sins in His own Body on the tree;" and that He rose again from the grave, His Spirit returning from Paradise, and re-entering His Body? And (do I believe) that He ascended, after the great forty days, into Heaven, and that in Heaven He is continually making intercession for us, "as the Lamb which had been slain," continually pleading that sacrifice once offered; and that He will (in GOD's own good time) come again to Judge the living and the dead; and that His Kingdom shall have no end? And has this faith of mine made me truly to *know* my LORD, made me from my heart to love Him and adore Him; and do I so value His wondrous sacrifice that I seek every opportunity of joining with my great Intercessor in pleading its merits for myself and for my brethren in this Holy Sacrament?

III. DO I BELIEVE that the HOLY SPIRIT of GOD is the Lord and Giver of all earthly and spiritual Life; that under the Old Dispensation it was He who inspired every good word and work, and that under the New Dispensation He comes with more exceeding power?

Do I believe that on the Day of Pentecost He descended in order to gather those who had (and those who in future generations should have) a *full* faith in JESUS, into the one visible, yet mystical Body of Christ, a Body which should be so wide (or

The Order of Holy Communion.

may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.**

5.

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

6.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

* For alternative Collect, see page 72.

NOTES AND DEVOTIONS.

Catholic) as to open its doors to men of every class, of every nation, of every colour; but so narrow as to be entered by one Baptism, to know only a Ministry of Apostolic descent, every true Branch of the One Church being discerned by its stedfast continuance in "the Apostles' doctrine and fellowship, and *the breaking of the Bread*, and the Prayers"? Do I believe that in this Church, and by the Sacraments, the HOLY SPIRIT bestows the "forgiveness of sins"? and do I look forward to the Resurrection of the dead, and the Life of the world to come? And has this faith of mine such an influence upon my life, that I am ever invoking the presence of that HOLY SPIRIT; that I am a loyal member of CHRIST'S Holy Church; and that I seek for forgiveness of my sins, and for the strengthening and refreshing of my soul, in this Holy Sacrament?

"LORD, increase my faith; grant that I may die in this Faith, and in the Communion of Thy Holy Church, and be united to Thee, and to all Thy members, by a faith and charity which shall never end. Amen."

7. *The Sermon.*

8. *The Offertory* is most fitly introduced in this *Preparatory portion* of the Service. We cannot be too often reminded that the three requisites for a worthy Communion are Repentance, Faith, and Charity. We have already had in this part of the Office an Act of Repentance (the examination by the Rule of GOD'S Commandments), an Act of Faith (the Creed); now, in the giving of our alms, we have an ACT OF CHARITY.

¶ *Almsgiving is a duty.* Under the Law of Moses one-tenth part of all produce belonged to GOD (Lev. xxvii. 30), and was given by GOD to the tribe of Levi. (Num. xviii. 14.) In addition to this the Jews were taught to give a second tenth of their income for the expenses of the Festivals (Deut. xii. 17, 18); and every third year they were directed to set apart a tenth for the poor. (Deut. xiv. 28.) Our LORD JESUS CHRIST in no sense frees His dis-

The Order of Holy Communion.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him anything, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

7.

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.*

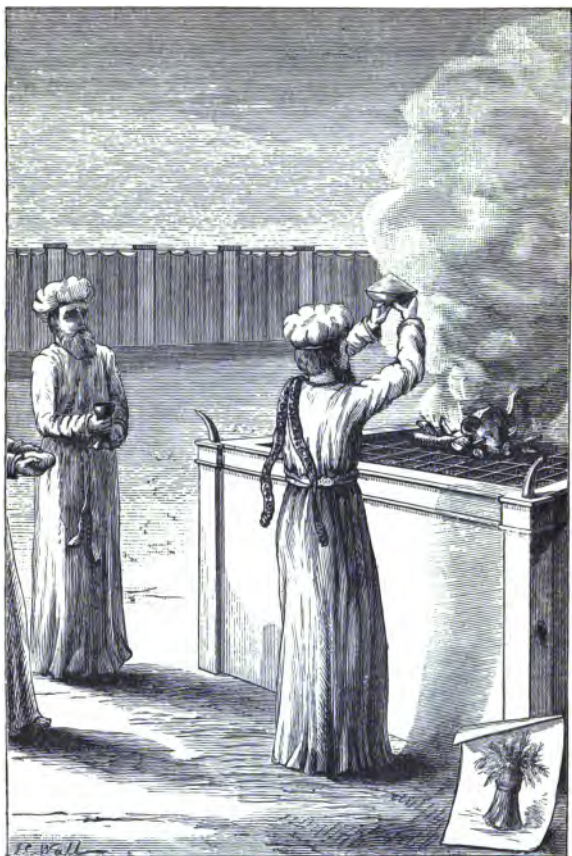
8.

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matt. v.**

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall HUMBLY present and place it upon the holy Table.*

* For remainder of Offertory Sentences, see p. 72.



THE WAVE OFFERING.

"Ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD. . . . And ye shall offer that day when ye wave the sheaf an he lamb without blemish for a burnt offering. . . . And the meat offering shall be fine flour mingled with oil, and the drink offering shall be wine."—*Lev. xxiii. 9-14.*

(For explanation of the illustration, see page 86.)

The Order of Holy Communion.

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

9.

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; **WE HUMBLY BESEECH THEE MOST MERCIFULLY TO ACCEPT OUR ALMS AND OB-
TIONS, AND TO RECEIVE THESE OUR** Oblation
of the Elements
and Alms.
PRAYERS, WHICH WE OFFER UNTO THY DIVINE MAJESTY;

Beseeching thee to inspire continually the universal **CHURCH** with the spirit of truth, unity, and concord: And grant, that all they The Great
Intercession.
that do confess thy Holy Name may 1. For the Church.
agree in the truth of thy Holy Word, and live in unity, and godly love.

We beseech thee also to save and defend all **CHRISTIAN KINGS, Princes, and Governours;** 2. For the Queen.
and specially thy Servant **VICTORIA**
our Queen; that under her we may be godly and quietly governed.

And grant unto her whole **COUNCIL**, and to all that are put in authority under her, that they 3. For the Powers
that be.
may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all **BISHOPS AND CURATES**, that they may both 4. For the
Ministry of the
Church.
by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

NOTES AND DEVOTIONS.

- ciples from this duty, but gives us special direction on the subject. (See S. Matt. vi. 1-5.) He chiefly bids us give without ostentation, and the Offertory bag gives us the opportunity of so doing.

¶ The Weekly Offertory is founded on S. Paul's direction to the Corinthians: "Upon the first day of the week let every one of you lay by him in store, as GOD hath prospered him." S. Paul here gives two good rules for Almsgiving: (1) It should be regular, and (2) it should be in proportion to our means.

¶ In expending what we give to God, it may be well to follow the directions to the Jews, distributing it between:

1. The Tribe of Levi; *i.e.* for the support of the Clergy.
2. Religious necessities; *i.e.* for Church Expenses, Church-buildings, etc., and Missionary Work at home and abroad.
3. The Poor; *i.e.* for support of sick and needy, and for educational and other charities.

¶ *Almsgiving is a privilege.* The Doctrine of Worship has been the great treasure which the Church of England has recovered during the past half-century. We have learned again the glorious truth that as the adopted Sons of GOD we may—and we must—offer to GOD the sacrifice of JESUS CHRIST, the gifts of our own prayers, and praises, and bodily reverence, of our whole life's service *and our alms*, with which sacrifices GOD is well pleased.

¶ When you give your alms, say: "Blessed be Thou, O LORD GOD of Israel, our Father; for all that is in the heaven and in the earth is Thine. All things come of Thee, and of Thine own do we give Thee."

9. *The Oblation and Intercession.*

¶ You will have noticed that after the collection of the Alms, the Priest received and placed on the Altar "so much Bread and Wine as he thought sufficient."

The Order of Holy Communion.

And to all thy PEOPLE give thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due **5. For the People.** reverence, they may hear, and receive thy Holy Word ; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all **6. For the Sick, and others.** them, who in this transitory life are IN TROUBLE, SORROW, NEED, SICKNESS, or any other adversity.

And we also bless thy Holy Name for all thy servants DEPARTED this life in thy faith **7. Remembrance of the faithful departed.** and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

NOTES AND DEVOTIONS.

¶ The first part of this prayer is the Solemn Presentation or Oblation to GOD of the *Alms*; and of the *Bread and Wine*, which are to be returned to us by GOD as "the Sacrament of the Body and Blood of CHRIST." [Notice the Illustration to this prayer, and the explanation on page 86. At the time of the Wave-offering, the Jewish Priest presented corn (the money of the period), and bread and wine, and both were offered at the time of the sacrifice of the lamb—just as we now make our oblations at the time of the pleading of the Sacrifice of the "Lamb of God."]

The second part of the prayer is a further "Act of Charity," the offering of a great *Intercession* for all the Church. Notice the order of the Intercessions, and compare them with the Intercessions in the Litany.

SECOND DIVISION OF THE SERVICE.

[Between the first and second portions of this Service will be found in the Prayer Book two Warnings of Holy Communion. As these are no part of the Office, one is printed on page 13, and the other on page 75. There is also printed in this place in the Prayer Book a longer Invitation. This will be found on page 76.]

The *Second Division* of the Service is again of a distinctly Preparatory character; but it leads us onward and upward to a higher stage of heavenly vision than the former part.

1. *The Shorter Invitation* again reminds us that the three requisites for a worthy Communion are *Repentance*, *Faith*, and *Charity*, and bids us, "meekly kneeling," make:

2. *A General Confession* of our sins, as the Church, as a Congregation, and above all as individuals, who have so recently examined ourselves by the rule of GOD's Commandments. GOD grant us indeed to feel the burden of our sins as we make our Confession; so alone can we hope to be justified by the coming Absolution.

The Order of Holy Communion.



SECOND DIVISION OF THE SERVICE.

1. THE INVITATION.
2. THE CONFESSION.
3. THE ABSOLUTION.
4. THE COMFORTABLE WORDS.
5. THE SURSUM CORDA (Lift up your hearts).
6. THE SANCTUS (Holy, etc.).

For Exhortations see pages 13, 75.
For the longer Exhortation see page 76.

I.

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

2.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers ; both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against

NOTES AND DEVOTIONS.

3. *The Absolution.* If you have made a *real* Confession, doubt not for a moment that GOD does hereby "pardon and deliver you from all your sins," and that He will "confirm and strengthen you in all goodness, and bring you to everlasting life."

4. *The Comfortable Words* of our LORD Himself, and of His Apostles SS. Paul and John, declare that out of His infinite love GOD gave His SON, in order to save the *sinner*, by becoming both the *Propitiation* (the Lamb slain) for their sins, and also the *Advocate*, the Priest who in Heaven ever liveth to present the propitiation, to make the availing intercession.

5. *The Sursum Corda.* As fully and entirely pardoned children, we are now bidden to fill our hearts with thankful joy, and, thus inspired, to open our eyes to the invisible, and to join with Angels and Archangels, and all the company of the living and the departed in CHRIST, in . . .

6. *The Ter-Sanctus*, or "Triumphal Hymn," a glorious Song to the Blessed Trinity—a Song which Isaiah in his prophecy, and S. John in the book of the Revelation, alike declare to be the Song of Angels and of those who dwell in the nearer Presence of our God.

[For explanation of the Illustration, see page 87.]

¶ The *Proper Prefaces* are said immediately before the "Sanctus" at Christmas, Easter, Ascensiontide, Whitsuntide, and Trinity Sunday, in order to mark those great Festivals.

Upon Christmas Day, and seven days after.

Because Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

The Order of Holy Communion.

thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

3.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

4.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *S. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John iii. 16.*

NOTES AND DEVOTIONS.

Upon Easter Day, and seven days after.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

Upon Ascension Day, and seven days after.

Through Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, etc.

Upon Whitsunday, and six days after.

Through Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, etc.

Upon the Feast of Trinity only.

Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

The Order of Holy Communion.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *S. John* ii. 1.

5.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table,
and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.†

* *These words [Holy Father] must be omitted on Trinity Sunday.*

† For Proper Prefaces, see opposite page.

"I saw the LORD sitting upon a throne, high and lifted up. . . . Above it stood the seraphims: . . . and one cried to another, and said, HOLY, HOLY, HOLY, is the LORD of hosts: the whole earth is full of His glory."

Isaiah vi. 1-4.



ISAIAH'S VISION.

"These things said Esaias, when he saw His glory, and spake of Him."

S. John xii. 41.

(For explanation of the illustration, see page 87.)

The Order of Holy Communion.

6.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. *Amen.*

NOTES AND DEVOTIONS.

THIRD DIVISION OF THE SERVICE.

The *Third Division* of the Service consists only of the Great PRAYER OF CONSECRATION, and a prayer of deepest humility which well accords with our approach to the nearest Presence which GOD vouchsafes to mortal man, commonly called "THE PRAYER OF HUMBLE ACCESS."

¶ Before the *Prayer of Consecration*, say :

"We most humbly beseech Thee, O merciful FATHER, to hear us, and of Thy Almighty goodness vouchsafe to bless and sanctify with Thy Word and HOLY SPIRIT these Thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of Thy most dearly beloved SON.

"O THOU, who sittest at the right hand of the Father, yet art present with us, though unseen, come and sanctify with Thy Presence these Thy gifts, those who offer, and those who receive them. *Amen.*"

"Thou standest at the Altar,
Thou offerest every prayer ;
In faith's unclouded vision
We see Thee ever there.

"Out of Thy hand the incense
Ascends before the Throne,
Where Thou art interceding,
LORD JESUS, for Thine own.

"And through Thy blood accepted,
With Thee we keep the Feast ;
Thou art Thyself the Victim,
Thou art Thyself the Priest."

The Order of Holy Communion.



THIRD DIVISION OF THE SERVICE.

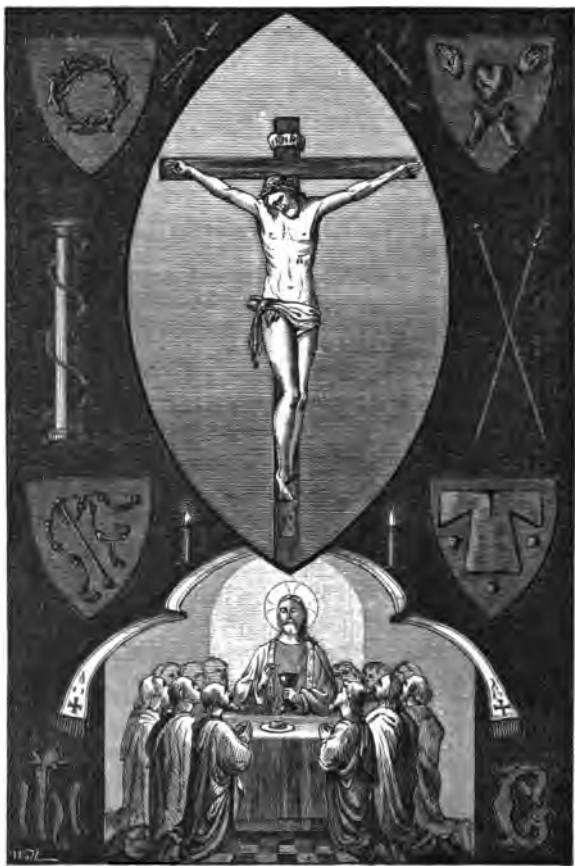
1. THE PRAYER OF HUMBLE ACCESS.
2. THE CONSECRATION.
3. THE ADMINISTRATION.

I.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

"BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD;
HOSANNA IN THE HIGHEST."—*S. Matt. xxi. 9.*



THE CRUCIFIXION AND INSTITUTION.

"O Lamb of God, that takest away the sins of the world; grant us
Thy peace.

"O Lamb of God, that takest away the sins of the world; have mercy
upon us."

(For explanation of the illustration, see page 88.)

The Order of Holy Communion.

2.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

The Consecration.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again :

Commemora-
tion of
the Passion.

Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and Passion, may be partakers of his most blessed Body and Blood :

Invocation.

Who, in the same night that he was betrayed, took Bread ; and, when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you : Do this in remembrance of me.

Consecration
of the Bread.

Likewise after Supper he took the cup ; and, when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Consecration
of the Wine.

NOTES AND DEVOTIONS.

HYMN 311. (*A. and M.*)

"O saving Victim, opening wide
The Gate of Heaven to man below,
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

"All praise and thanks to Thee ascend
For evermore, blest One in Three;
Oh, grant us Life that shall not end
In our true native land with Thee! *Amen.*"

*(The newly confirmed should carefully note the "suggestions"
on page 11, especially Nos. 5, 6, and 7.)*

Devotions for Communicants.

¶ Before you go up to the Altar, say: "LORD, it is done as Thou hast commanded, and I doubt not but the mystery is rightly accomplished. I am persuaded that here is that which my soul longeth after—a Crucified Saviour communicating Himself to poor penitent sinners. Oh, let me be reckoned among that number, and then I shall assuredly receive Thee, Holy JESUS! *Amen.*"

¶ As you go up to the Altar, say to your dear LORD the words of the Centurion:

"LORD, *I am not worthy that Thou shouldest come under my roof; but speak the word only, and Thy servant shall be healed.*"

¶ Fix your mind, as you kneel at the Altar, upon the thought of Him Who is coming to you, and say to yourself:

"*Behold, thy King cometh to thee.*"

¶ As you return to your place, say to yourself:

"*Thanks be to the LORD for His unspeakable gift.*

"*'JESU, my LORD, I Thee adore;*

Oh, make me love Thee more and more!' *Amen.*"

The Order of Holy Communion.

3.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the people, also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed: beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

NOTES AND DEVOTIONS.

¶ As you kneel down again in your place, adore in silence for a few minutes Him Who has now come to dwell within you ; and then (if time avail) offer to GOD, in the power of His prevailing sacrifice, some of the Intercessions on the next page, or say to yourself :

"JESU, gentlest Saviour,
GOD of Might and Power,
Thou Thyself art dwelling
In us at this hour.

"Nature cannot hold Thee,
Heaven is all too strait
For Thine endless glory
And Thy royal state.

"Out beyond the shining
Of the farthest star
Thou art ever stretching,
Infinitely far.

"Yet the hearts of children
Hold what worlds cannot,
And the GOD of wonders
Loves the lowly spot.

"JESU, gentlest Saviour,
Thou art in us now ;
Fill us full of goodness,
Till our hearts o'erflow.

"Multiply our graces,
Chiefly love and fear,
And, dear LORD, the chiefest,
Grace to persevere.

"*Oh, how can we thank Thee
For a gift like this—
Gift that truly maketh
Heaven's eternal bliss !*

"Ah ! when wilt Thou always
Make our hearts Thy home ?
We must wait for Heaven,
Then the day will come."
Amen.

An Office of Intercession.

(HYMN 322 *A. and M.*)

"And now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee,
That only offering perfect in Thine eyes,
The one true, pure, immortal sacrifice.

NOTES AND DEVOTIONS.

“Look, Father, look on His anointed face,
And only look on us as found in Him ;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim ;
For, lo ! between our sins and their reward
We set the passion of Thy Son our Lord.

*“ And then for those, our dearest and our best,
By this prevailing Presence we appeal ;
O fold them closer to Thy mercy's breast ;
O do Thine utmost for their soul's true weal ;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.*

“ And so we come : O draw us to Thy feet.
Most patient Saviour, Who canst love us still ;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill ;
In Thine own service make us glad and free,
And grant us never more to part with Thee.” *Amen.*

O most merciful FATHER, I, a sinner, Thy servant, mindful of the Death and Passion of Thy dear SON our LORD, of His glorious Resurrection, and Ascension into Heaven, and of His coming again at the end of the world to judge both the quick and the dead, desire to join in offering this most holy Eucharistic Sacrifice to Thy Divine Majesty, beseeching Thee not to deal with me according to mine iniquities, but according to Thine unspeakable loving-kindness, to take away the handwriting of offences that is against me.

I beseech Thee also to hear my supplications for those for whom I am bound to pray, or who have desired my prayers, which I now offer before Thine Holy Altar.

NOTES AND DEVOTIONS.

For Parents and Relatives.

I pray Thee for those who are near and dear to me [*here insert the names of parents, husband or wife, children or relatives*] that Thou wilt grant to them [*here insert special supplications*] Thy mercy, health of soul and body, that they may love Thee with all their strength, and with their love accomplish Thy will.

For the Church.

I pray Thee for Thy Holy Church militant (especially for that Branch of the Church in which it has pleased Thee to place me), keep her from backslidings and errors, from laxity and superstition, from coldness and lukewarmness, from dead faith and dead works; Let her be all-glorious within, by the indwelling of the HOLY GHOST; Let her walls be salvation, and her gates praise.

For the Clergy.

I beseech Thee to give Thine abundant grace to all the Clergy of Thy Church, to all Bishops (especially the Bishop of this Diocese), to all Priests and Deacons (especially those who do service in this Church). Make them holy, righteous, temperate, meek, pure, zealous, loving. Grant, O LORD, that by a holy life and a true belief, they may glorify Thee, the Lover of souls, and after a plentiful conversion of sinners from the error of their ways, they may shine like the stars in glory; where Thou, with the FATHER and the HOLY GHOST, livest and reignest, one GOD, for ever. *Amen.*

For the Parish.

O FATHER of mercies and GOD of all Grace, in whose hands are the hearts of men, pour down upon this *Parish* the healthful dew of Thy blessing. Give power and success to the ministrations of Thy Word and Sacraments, and prosper every design consistent with Thy will for the spiritual and temporal welfare of our brethren. Bless our *Schools*: bless all who teach

NOTES AND DEVOTIONS.

and all who learn. Bless all who are engaged in the work of *visiting*; may they carry comfort and counsel and help to many a home. Make the rich liberal, and the poor patient; relieve and succour the sick and afflicted, and give thankfulness to the prosperous and happy. Grant that we may all be knit together in the bonds of peace and unity, and finally meet in Thine eternal kingdom, through JESUS CHRIST our LORD. *Amen.*

For Missionaries, etc.

O Thou FATHER of the Souls of all men, be present with those who make known Thy Holy Name in other lands, and grant that those who have lived in the darkness of error may by their ministry be brought to the knowledge of Thee. Grant that from the rising up of the sun unto the going down thereof Thy Name may be great among the heathen, and that in every place a pure oblation may be sacrificed and offered to that Thy Holy Name. *Amen.*

For the Faithful Departed.

Lastly, remember, O LORD, I pray Thee, those who have gone before me in Thy faith and fear, and grant that I and they may have our perfect consummation and bliss where sorrow and sighing are banished away, and the light of Thy Countenance shines for ever.

And grant that the end of our life may be Christian and acceptable unto Thee. Gather us, O LORD, under the feet of Thine elect, when Thou wilt and as Thou wilt, only without shame and sin, through Thine only begotten SON JESUS CHRIST, my LORD and Saviour. *Amen.*

Additional Devotions, &c., will be found in Appendix VI.

FOURTH DIVISION OF THE SERVICE.

The Fourth Division of the Service contains in itself the chief elements of worship; viz., Acts of Adoration, Oblation, and Praise or Thanksgiving.

1. *The Lord's Prayer* (embodying now the Doxology, "For Thine," &c.) is said as a Thanksgiving to Him Who has "given us this day our daily Bread."

¶ The second of the two Collects which follow is also a Thanksgiving:

"Almighty and everliving God," etc.

This prayer will also be found in the "Short Service of Thanksgiving," on page 70.

2. *The Prayer of Oblation* includes (1) the offering of "our Sacrifice of Praise and Thanksgiving;" i.e. the HOLY EUCHARIST; and by the merits and death of JESUS CHRIST there pleaded, we beseech GOD to grant that we and all CHRIST'S Holy Church may obtain remission of our sins, and all other benefits of His Passion. (2) "We offer and present unto GOD *ourselves*, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God." (See Rom. xii. 1.) This solemn offering of ourselves to God is a most important act, which you should never omit.

3. *The Gloria in Excelsis*, sometimes called the "Angelic Hymn," or the "Great Doxology," is a glorious act in which we join with the angelic host in praising, blessing, adoring, glorifying, and giving thanks to GOD the FATHER Almighty, Who "gave His only begotten SON, to the end that all that believe in Him should not perish, but have everlasting life." Then (like S. John in Rev. v.) our spiritual eye sees the "Lamb

The Order of Holy Communion.



FOURTH DIVISION OF THE SERVICE.

1. THE LORD'S PRAYER.
2. THE SECOND OBLATION, OR PRAYER OF THANKSGIVING.
3. THE GLORIA.

I.

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

NOTES AND DEVOTIONS.

as it had been slain" before the Throne of God. We pray Him to "have mercy upon us," "to receive our prayer;" but our prayer is soon lost in adoration—"For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

[On the Illustration, see page 89.]

FIFTH DIVISION OF THE SERVICE.

The last Division of the Service contains only *The Blessing*. Let us try to realize that the LORD JESUS is giving us His Blessing, and that soon, like the Disciples at the Transfiguration, we must go down from the mountain into the midst of the sin and sorrow of the world, leaving the Master in the mountain.

For a few moments longer we stand, like the Disciples after the Ascension, "gazing up into Heaven." May we go away, like them, "with great joy" in our hearts; may we prove to all men by our lives that we "have been with JESUS;" and may we ever live as men and women who expect that "this same JESUS, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."



The Order of Holy Communion.

2.

¶ *After shall be said as followeth.*

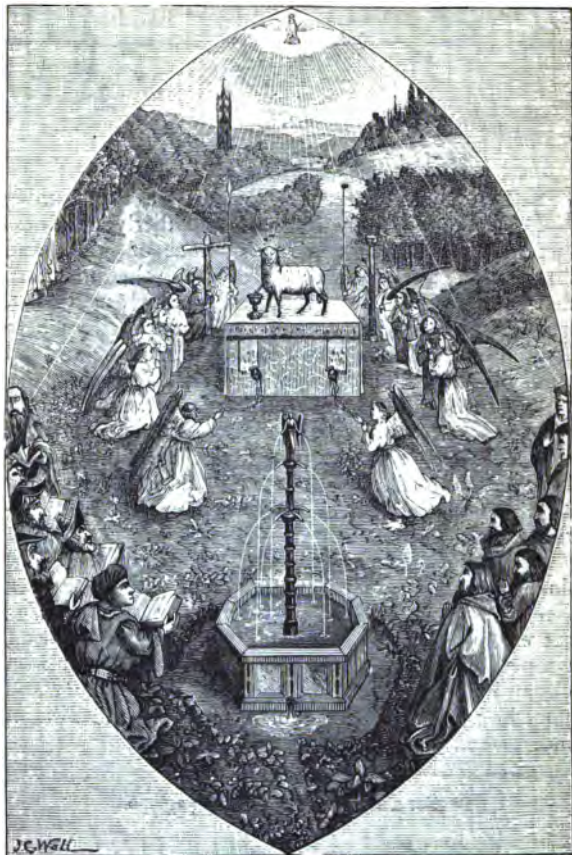
O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.**

* For alternative prayer, see page 70.

"Lo, in the midst . . . stood a Lamb as it had been slain."—*Rev. v. 6.*



THE ADORATION OF THE LAMB.

"And I heard the voice of many angels . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth . . . heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the and unto the Lamb for ever and ever."—*Rev. v. 11-13.*

(For explanation of the illustration, see page 89.)

The Order of Holy Communion.

3.

¶ *Then shall be said or sung.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

"And H_E lifted up H_{IS} hands, and blessed them. And it came to pass, while H_E blessed them, H_E was parted from them, and carried up into heaven."—*S. Luke xxiv. 50, 51.*



THE ASCENSION.

"I saw . . . one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."—*Rev. i. 13.*

(For explanation of the illustration, see page 90.)

The Order of Holy Communion.



FIFTH DIVISION OF THE SERVICE.

I. THE BENEDICTION.

I.

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here on earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread*

NOTES AND DEVOTIONS.

During the Ablutions, say :

HYMN 182 (*A. and M.*).

"JESU, grant me this, I pray,
Ever in Thy Heart to stay ;
Let me evermore abide
Hidden in Thy wounded Side.

"If the evil one prepare,
Or the world, a tempting snare,
I am safe when I abide
In Thy Heart and wounded Side.

"If the flesh, more dangerous still,
Tempt my soul to deeds of ill,
Nought I fear when I abide
In Thy Heart and wounded Side.

"Death will come one day to me ;
JESU, cast me not from Thee :
Dying let me still abide
In Thy Heart and wounded Side."

"The Banquet over, as we go,
Strong in the strength of this Celestial Meat,
To tread the path of life with firmer feet,
To work the works which Thou hast bid us do,
Abide with us, O LORD, that still
We may remember Thee ! Amen."

The Order of Holy Communion.

and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

- ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*
- ¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*



Nunc Dimittis. S. Luke ii. 29.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word :

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people ;

To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST :

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*



APPENDIX I.

A Short Office of Thanksgiving.

PSALM CIII.

Benedic, anima mea.

PRAISE the Lord, O my soul: and all that is within me, praise His holy Name.

Praise the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

The Lord is full of compassion and mercy, long-suffering, and of great goodness.

Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him.

For He knoweth whereof we are made; He remembereth that we are but dust.

The days of man are but as grass: for He flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him, and His righteousness upon children's children;

A SHORT OFFICE OF THANKSGIVING.

Even upon such as keep His covenant, and think upon His commandments to do them.

The Lord hath prepared His seat in heaven ; and His kingdom ruleth over all.

O praise the Lord, ye angels of His, ye that excel in strength, ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord, all ye His hosts ; ye servants of His, that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion : praise thou the Lord, O my soul.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, etc.

ALmighty and everliving God, I most heartily thank Thee, for that Thou hast vouchsafed to feed me with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ ; and hast assured me thereby of Thy favour and goodness towards me ; and that I am a very member incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people ; and am also heir through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And I most humbly beseech Thee, O heavenly Father, so to assist me with Thy grace, that I may continue in that holy fellowship, and do all such good works as Thou hast prepared for me to walk in ; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A SHORT OFFICE OF THANKSGIVING.

O LORD, Who in this wonderful Sacrament hast left us a memorial of Thy Passion ; Grant me so to venerate the sacred mysteries of Thy Body and Thy Blood, that I may always perceive in myself the fruits of Thy Redemption, Who livest and reignest with the Father and the Holy Ghost, God for ever and ever. *Amen.*

GRANT, O Blessed Lord, that the hands which have received Thee may never again be the instruments of sin, that the lips, which Thou hast sanctified may never utter aught displeasing to Thee, that the heart wherein Thou hast entered may ever abide in Thy love. O Crucified Saviour, grant that I may die to sin for the love of Thee, Who hast died on the Cross for me. *Amen.*

Thoughts after Communion.

Where is He now?

He has entered thy heart under the veil of this Sacrament.

His delight is to dwell there.

He will be the Companion of thy life, and will never leave thee, unless thou drive Him from thee.

Abide with Him therefore, and do not leave Him, but worship Him, love Him, gaze on Him, speak to Him, listen to Him, and whatsoever He saith unto thee, do it.

He is in the Cross which He gives thee daily to bear as the token of His love. He is in those around thee.

Minister to them in their labours, forgive their faults, bear with their infirmities, make excuses for their weaknesses.

He is in Heaven, there where the God of God is seen in Zion, there where thou shalt one day see Him, there where thou wilt be satisfied with the fulness of joy for ever.

Remember in all work, in all trial, in all sorrow, Who it is that has come to dwell in thy heart, and ask Him to comfort thee, to work for thee, to help thee all day long.—PUSEY.



APPENDIX II.

Alternative Sentences, Prayers, and Exhortations.

Omitted from the text of the Service for the sake of simplification. These are :

1. SECOND COLLECT FOR THE QUEEN.
2. ALL THE OFFERTORY SENTENCES, EXCEPT "LET YOUR LIGHT SHINE."
3. TWO EXHORTATIONS.

I. (See page 31.)

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom : We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

2. (See page 35.)

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LAY not up for yourselves treasures upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay

ALTERNATIVE SENTENCES.

up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matt. vi.*

Whatsoever ye would that men should do unto you, even so do unto them : for this is the Law and the Prophets. *S. Matt. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *S. Matt. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold. *S. Luke xix.*

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? *1 Cor. ix.*

Do ye not know that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap. *Gal. vi.*

ALTERNATIVE SENTENCES.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. 1 *Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *S. John iii.*

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalms xli.*

EXHORTATIONS.

3. (See page 41.)

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not

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so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded; which if ye shall neglect to do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food.

These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if

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we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's Body ; we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us ; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*



APPENDIX III.

THE CHURCH'S TEACHING RESPECTING THE
Blessed Sacrament of the Body and Blood of Christ.

(a) FROM THE CATECHISM.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

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Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

(β) FROM THE ARTICLES.

ART. XXV. Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

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ART. XXVI. The unworthiness of the Ministers hinders not the effect of the Sacraments.

ART. XXVIII. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather it is a Sacrament of our Redemption by Christ's death : insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ : but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.



APPENDIX IV.

The Church's Enlargement of the Ten Commandments.

(SEE THE CHURCH CATECHISM.)

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things : my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me : To love, honour, and succour my father and mother : To honour and obey the Queen, and all that are put in authority under her : To submit myself to all my governors, teachers, spiritual pastors and masters : To order myself lowly and reverently to all my betters : To hurt no body by word nor deed : To be true and just in all my dealing : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.



APPENDIX V.

Notes on the Illustrations.

No. 1. *The Mountain Ascent.*

THIS illustration is intended to set forth the whole Office at a glance. The idea is taken from the Mount of Transfiguration. Our Lord "took [His disciples] up into an high mountain, and was transfigured before them;" even so, in the Holy Eucharist, the devout believer goes up into an high mountain to be with JESUS, the dear Master is transfigured before him, and presently (like those disciples of old) he comes down into the work-a-day world again; and men ought to be able to take account of him that he has been with JESUS.

This illustration represents the central height being reached after the passage of two other heights, and the descent again is broken by two slight ascents—five peaks in all.

(a) The ascent of the first height embraces the "preparatory portion" of the Office. The Church constantly reminds us that the three requisites for a worthy communion are "repentance, faith, and charity;" this "preparatory portion" accordingly embodies acts of repentance, faith, and charity. (i.) *The Act of Repentance* is found in the recitation of the "Ten Commandments," and in the previous "Collect," wherein we invoke the presence of the Holy Spirit, that He may show to us wherein we have broken the righteous

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Law of God. (ii.) *The Act of Faith* is the Creed. (iii.) *The Act of Charity* is the bestowal of alms, and the offering of intercessions in the "Prayer for . . . the Church Militant." Besides these acts of repentance, faith, and charity, this "preparatory portion" also embodies the "Collect, Epistle, and Gospel," and the Sermon. The meaning which I would attach to their introduction here is, that our Communions are little worth unless we carry up to our Master some special plan, or prayer, or intercession. If we have even come to the Church without some particular sin, or sorrow, or joy, or undertaking to talk to Him about, here, at all events, are some suitable thoughts suggested. This "preparatory portion" reaches its climax in the "First Oblation"—the presentation of the Bread and the Wine, our alms, followed by the "Great Intercession." (See Illustration No. 2.)

(b) The attainment of the first peak is followed by a descent—the Church's second caution to us not to approach these Holy Mysteries without thought and reverence. The "Exhortation" calls us from the offering of joyous oblations, etc., to consider again whether we have a true *repentance*, whether we are in love and *charity* with our neighbour. If so, she bids us with *faith* make our "Confession," humbly kneeling on our knees. With deep abasement we now make our solemn general "Confession" (and should also silently confess again the sins which we found to be in ourselves during the examination by the rule of God's Law); then follows the "Word of Pardon" from God's Bishop or Priest, and, still further, the word of the Master Himself, and of His servants SS. John and Paul, declaring that the great good God hates no man, but that out of His infinite love He sent His Son to *save*! and whom? The *sinner*!

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And now He is in Heaven, the true Priest, the *Advocate* with the Father, ever offering for us the one true Victim, Himself, the *Propitiation* for our sins. Well may we now raise our heads as joyous, forgiven Sons of God; obey the invitation of the Celebrant, "Lift up your hearts," our joy rising and swelling until we reach that glorious height where, truly yet invisibly, we join with angels and archangels, and all the company of the faithful departed, in that ancient, glorious song, "Holy, Holy," etc. (See Illustration No. 3.)

(c) Again on the very threshold of THE PRESENCE, the Church strikes another note of caution—puts the most solemn words into our mouths as to our unworthiness to approach the Holy Table—the "Prayer of Humble Access." Then at length we reach the mountain top, the cloud covers us! Of that Presence we cannot speak! We are caught up into Heaven; we join with Him, the Lamb before the Throne, in pleading the one Sacrifice once offered! He, our Saviour, is made known to us in the "Breaking of the Bread!" He is with us in His living, loving Spiritual Presence: "My Beloved is mine, and I am His." (See Illustration No. 4.)

(d) The first and foremost thought in our English Office is that of the Feast upon the Sacrifice, and the Union with our Risen Lord; but the thought of the *pleading of the Sacrifice* runs throughout the whole Service, commencing at the Oblation of the Bread and Wine (in "Prayer for the Church Militant"), brought before us in the "perpetual memory," which we are to continue until His coming again. ("Prayer of Consecration.") In this fourth portion of the Service it comes out with still greater distinctness; for "we desire God's fatherly goodness to accept our

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sacrifice of praise and thanksgiving" (*i.e.* this Holy Eucharist), and to grant "that by the merits and death of Thy Son Jesus Christ, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion." Finally, in the "*Gloria in Excelsis*" the "Lamb of God" (*i.e.* our LORD in His character of Priest and Victim) is again set before us, and we join with all the host of Heaven in adoring cry to Him (by whose sacrifice the Gates and Books of Heaven are opened to us), "Worthy is the Lamb that was slain," "Thou, O Christ," etc. (See Illustration No. 5.)

(*e*) After the brightness of the heavenly vision, we descend by degrees to our toiling, suffering, and, alas! sinning life. Before, however, we sing our "Nunc Dimittis," and leave the Church and the Master's Sacramental Presence,

"We, lowly kneeling, wait His word of peace."

¶ The subjects of the five pictures which illustrate the mountain peaks are taken, the first two from the Old Testament, the central from the Gospels; and the last two are studies partly from the Gospels, and partly from the book of the Revelation. The idea is to show how Jewish type and prophecy find their truth and perfection in the Central Act of this World's History, the Cross of Calvary; and the latter two are attempts to teach that our great High Priest is still performing His Merciful Office of pleading the Once-offered Sacrifice, cleansing His people with His precious Blood, and pouring down upon them His High Priestly Blessing.

No. 2. *The Wave-offering.*

This picture is an attempt to represent the Jewish Wave-offering.

In Lev. xxiii. 10-14 we read : "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a *sheaf* [marg. *omer, handful*] of the first-fruits of your harvest unto the priest : and he shall wave the sheaf before the LORD, to be accepted for you : on the morrow after the sabbath the priest shall wave it. And ye shall offer that day . . . an *he lamb without blemish* . . . for a burnt-offering . . . And the meat-offering shall be two tenth deals of fine *flour* mingled with oil . . . and the drink-offering shall be of *wine*."

We note here (1) that the wave-offering was to be made during the Paschal Octave, on the morrow after the Sabbath. Even so our LORD rose from the dead ("the first-fruit") on the morrow after the Jewish Sabbath, and the Holy Communion is the "Feast of the Resurrection." (2) That the wave-offering was to consist of a *sheaf* [marg. *handful, omer*]. It would materially add to the effect of this picture if the sheaf could have been placed in the hands of the priest ; but authorities on this subject seem agreed that the sheaf itself was not waved, but the grains of corn threshed from the sheaf. The omer of flour is therefore placed in his hands. (3) At the time of the waving, there was also offered an "he lamb" as a burnt-offering, and (4) a meat and drink offering of bread and wine. The whole picture seems very typical of the Offerings made at this period of the Service. It is the time when we are met together to plead the One Burnt-offering ; our Alms (that money by which

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we purchase food) is our Wave-offering ; and "Bread and Wine" are (like the meat and drink offerings) now presented at the Altar.

"When the time for cutting the sheaf had arrived—that is, on the evening of the fifteenth of Nisan . . .—just as the sun went down, three men, each with a sickle and basket, formally set to work . . . cut down barley to the amount of one ephah, or ten omers. . . . The ears were brought into the court of the Temple, and threshed out with canes or stalks, so as not to injure the corn ; then 'parched' on a pan perforated with holes, so that each grain might be touched by the fire ; and finally exposed to the wind. The corn thus prepared was ground in a 'barley-mill,' which left the hulls whole. The omer of flour was mixed with a 'log' . . . of oil, and a handful of frankincense put upon it ; then waved before the Lord, and a handful taken out and burnt on the altar. . . . This was what is popularly, though not very correctly, called 'the presentation of the first or wave-sheaf.'"—EDERSHEIM, *The Temple*, p. 223.

No. 3. *The Vision of Isaiah.*

The words of the "Sanctus" naturally draw our thoughts to the first passage in which they occur (Isa. vi. 1-4) : "And I saw the LORD sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts ; the whole earth is full of His glory."

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Here we find the prophet Isaiah gazing into the "Holy Place" of Solomon's Temple—that beauteous, stately sanctuary, apparently lit only by the seven lamps and the smoke of the incense from the Golden Altar. In the distance we can discern the "Veil" separating the Holy Place from the "Holy of Holies." Suddenly, upon the Unrent Veil, there appears (to the prophet) a blaze of light. He sees the LORD—the Second Person of the Blessed Trinity, says S. John (xii. 41). He is sitting upon a Throne, high and lifted up. Above the Throne stand the six-winged Seraphim, and the bright Angels cry one to another, "Holy, Holy, Holy," etc.

This vision leads us up far above the earthly, typical Wave-offering. Ay! and (though it is anticipating our next picture and stage in the Communion Office) we cannot forget that, while Isaiah could only see a vision *on* the *Unrent* Veil, for us the Veil is rent for ever in twain, and we can see a Crucified Saviour, looking down upon us with gentle, loving, forgiving eyes. We can join not only with Isaiah, who felt his sinfulness, and knew not how to obtain pardon (Isa. vi. 5), but with the four living Creatures, and with the four-and-twenty Elders, and with Angels and Archangels, and all the whole Body of Christ, in the self-same song, "Holy, Holy, Holy," etc. (*Cp.* Rev. iv. 8.)

No. 4. *The Sacrifice and the Feast.*

Few words are needed as to this picture. The upper portion speaks to us of the Central Fact of the Gospel—the atonement wrought by the death of our dearest LORD. The lower portion sets before us the "Last Supper" after a conventional fashion.

No. 5. *The Adoration of the Lamb.*

This picture is taken from Van Eyck's "Adoration." In the centre we see "the Lamb as it had been slain," the Lamb who by His death has opened the Sealed Book; from His pierced side flows into the Chalice the precious Blood, for the nurture of His children. In the forefront is the Font, the "laver of regeneration"—

"The fountain, filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

In the distance are the heavenly mountains; at the side of the altar the angels; and in front men and women unite in the glorious song, "Worthy is the Lamb that was slain," etc.

The idea of this picture is chiefly taken from Rev. v. 6: "And I saw in the midst of the throne . . . a Lamb standing, as though it had been slain . . . and the four living creatures, and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of saints, and they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy Blood men of every tribe, and tongue, and people, and nation, and madest them to be unto God a kingdom and priests, and they reign upon the earth. And I heard a voice of many angels . . . and every created thing heard I saying, Unto Him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. Amen."

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This vision seems to harmonize with the meaning which is intended to be attached to the "Gloria" in its present position—A Song of Adoration.

No. 6. *The High Priest Blessing.*

This picture is a study of S. Luke xxiv. 50 and Rev. i. 13. In the former of these passages we have an account of the Ascension: "And He led them out until they were over against Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He parted from them, and was carried up into heaven."

The second passage tells us of the appearance of our Lord in the vision of S. John. He was "clothed in a garment down to the foot, and girt about the breast with a golden girdle." "This" (says Bishop Wordsworth) "is a sacerdotal attribute, showing that the Son of man is here represented as the High Priest of the Church."

"Grant us Thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace. Amen."



APPENDIX VI.

Devotions.

(FROM BISHOP TAYLOR'S "HOLY LIVING.")

I.

“O GREAT LORD and Governor of all things, LORD and Creator of all things visible and invisible, who sittest upon the throne of Thy glory, and beholdest the secrets of the lowest abyss and darkness, Thou art without beginning, uncircumscribed, incomprehensible, unalterable, and seated for ever unmoveable in Thy own essential happiness and tranquillity, Thou art the FATHER of our LORD JESUS CHRIST, who is

“Our dearest and most gracious Saviour, our hope, the wisdom of the FATHER, the image of Thy goodness, the word eternal, and the brightness of Thy Person, the power of GOD from eternal ages, the true light that lighteneth every man that cometh into the world, the redemption of man, and the sanctification of our spirits.

“By whom the Holy Ghost descended upon the Church; the Holy Spirit of truth, the seal of adoption; the earnest of the inheritance of the saints; the life-giving power; the fountain of sanctification; the comfort of the Church, the ease of the afflicted, the support of the weak, the wealth of the poor, the teacher of the doubtful; the anchor of the fearful; the infinite reward of Faithful souls, by whom all

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reasonable creatures serve Thee, and send up a never-ceasing and a never-rejected sacrifice of prayer, and praises, and adoration.

"All Angels and Archangels, all thrones and dominions, all principalities and powers, the cherubim with many eyes, the seraphim covered with wings from the terror and amazement of Thy brightest glory; these, and all the powers of heaven, do perpetually sing praises and never-ceasing hymns to the glory of the eternal GOD, the Almighty Father of men and angels.

"Holy is our GOD; Holy is the Almighty; Holy, Holy, Holy, LORD GOD of Sabaoth, heaven and earth are full of the majesty of Thy glory. Amen. With these holy and blessed spirits I also, Thy servant, O Thou great lover of souls, though I be unworthy to offer praise to such a majesty, yet, out of my bounden duty, humbly offer up my heart and voice to join in the blessed choir, and confess the glories of the LORD.

"1. Thou madest man out of the dust of the earth, and didst form him after thine own image; Thou didst place him in a garden of pleasure, and gavest him laws of righteousness to be to him a seed of immortality.

"O that men would therefore praise the LORD for His goodness, and declare the wonders that He doeth for the children of men!"

"2. For when man sinned, and listened to the whispers of a tempting spirit, and refused the voice of GOD, Thou didst throw him out from Paradise, and sentest him to till the earth; but yet leftest not his

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condition without remedy, but didst provide for him the salvation of a new birth, and by the Blood of Thy Son didst redeem and pay the price to Thine own creature, lest the work of Thine own hands should perish.

“‘O that men would therefore praise the LORD,’ etc.

“3. For Thou, O LORD, in every age didst send testimonies from heaven, blessings and prophets; and, in the fulness of time, spakest to us by Thy Son, Who, being before all time, was pleased to be born in time to converse with men, to be incarnate of a holy virgin. He emptied Himself of all glories, took on Him the form of a servant, in all things being made like unto us, in a soul of passions and discourse, in a body of humiliation and sorrow, but in all things innocent, and in all things afflicted; and suffered death for us, that we by Him might live, and be partakers of His nature and His glories, of His Body and His Spirit, of the blessings of earth, and of immortal felicities in Heaven.

“‘O that men would therefore praise,’ etc.

“4. For Thou, O holy and immortal God, O sweetest Saviour JESUS, hast brought us to the knowledge of the true and only God and our Father, and hast made us to Thyself a peculiar people of Thine own purchase, a royal priesthood, a holy nation; Thou hast washed our souls in the laver of regeneration, the sacrament of baptism; Thou hast reconciled us by Thy death, justified us by Thy resurrection, sanctified us by Thy Spirit, sending Him upon Thy Church in visible forms, and continuing His incomparable favour in gifts and sanctifying graces, and

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promising that He shall abide with us for ever ; Thou hast fed us with Thine own broken Body, and given drink to our souls of Thine own heart, and hast ascended up on high, and hast overcome all the powers of death and hell, and redeemed us from the miseries of a sad eternity ; and sittest at the right hand of God, making intercession for us with a never-ceasing charity.

“ ‘ O that men would therefore praise the Lord,’ etc.

“ 5. The grave could not hold Thee long, O holy and eternal JESUS ; Thy Body could not see corruption, neither could Thy Soul be left in hell ; Thou wert free among the dead, and Thou breakest the gates of death, and the bars and chains of the lower prisons. Thou broughtest comfort to the souls of the patriarchs, who waited for Thy coming, who longed for the redemption of man, and the revelation of Thy day. Abraham, Isaac, and Jacob saw Thy day, and rejoiced ; and when Thou didst arise from Thy bed of darkness, and leftest the grave-clothes behind Thee, and didst put on a robe of glory (over which for forty days Thou didst wear a veil), and then enteredst into a cloud, and then into glory, then death lost its power, and was swallowed up in victory ; and though death is not quite destroyed, yet it is made harmless and without a sting, and the condition of human nature is made an entrance to eternal glory ; and art become the Prince of life, the first-fruits of the resurrection, the first-born from the dead, having made the way plain before our faces, that we may again arise in the resurrection of the last day, when Thou wilt come again to us, to render to every man according to his works.

“ ‘ O that men would therefore praise the Lord,’ etc.

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"O give thanks unto the Lord; for He is gracious, and His mercy endureth for ever.

"O all ye angels of the Lord, praise ye the Lord; praise Him, and magnify Him for ever.

"O ye spirits and souls of the righteous, praise ye the Lord; praise Him and magnify Him for ever."

"I will give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation. For salvation belongeth unto the LORD, and Thy blessing is upon Thy servant. But as for me, I will come into Thy house in the multitude of Thy mercies, and in Thy fear will I worship toward Thy holy Temple. For of Thee, and in Thee, and through and for Thee, are all things. Blessed be the name of GOD, from generation to generation. Amen."

II.

(Exclamations to be used after Communicating.)

"**L**ORD, if I had lived innocently, I could not have deserved to receive the crumbs that fall from Thy table. How great is Thy mercy, who hast feasted me with the bread of virgins, with the wine of angels, with manna from heaven!

"O when shall I pass from this dark glass, from this veil of Sacraments, to the vision of the eternal charity; from eating the Body, to beholding the Face in Thy eternal kingdom?

"Let not my sins crucify the LORD of life again: let it never be said concerning me, 'The hand of him that betrayeth Me is with Me on the Table.'

"O that I might love Thee as well as ever any creature loved Thee! Let me think nothing but

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Thee, desire nothing but Thee, enjoy nothing but Thee.

“O JESUS, be a Jesus unto me. Thou art all things unto me. Let nothing ever please me but what savours of Thee and of Thy miraculous sweetness.

“Blessed be the mercies of our LORD, who of GOD is made unto me wisdom, and righteousness, and sanctification, and redemption.

“He that glorieth, let him glory in the LORD.
Amen.”



HYMNS.

I.

(FROM MONSELL'S "PARISH HYMNAL.")

(Penitential.)

"WEARY and sad, a wanderer from Thee,
By grief heart-broken, and by sin defiled,
Oh, what a joy in sorrow 'tis to be
Conscious that I am still, O GOD, Thy child !

"Strained were the cords of love by my sad will,
I would have broke them had I had my way ;
But, LORD, it was Thy love, not mine, that still
Held my heart back, my tott'ring steps did stay.

"And now the crumbs that from Thy table fall
Are all I ask, more than is meet for me ;
Yet kiss and banquet, ring and robe, are all
Waiting me, FATHER, in my home with Thee.

"Wash me, I shall be clean ; then let me kneel
Low at Thine Altar, Thine adoring guest ;
Thy life my life, its inner pulse to feel
Peace to my soul, to its heart-throbbings rest.

"There feed me with Thyself, until I grow
Into the stature of the life divine ;
My right to plead, my privilege to know,
That CHRIST is GOD'S, and I, O CHRIST ! am Thine.

"Thus let my life in ceaseless progress move
On into deeper knowledge, LORD, of Thee,
The length, the breadth, the height, the depth of love,
That first did care for, then did stoop to me." *Amen.*

HYMNS.

II.

(FROM "THE NAME OF JESUS.")

"SAVIOUR, above all heavens ascended high,
With angels and archangels waiting nigh,
Yet still a wounded Lamb upon the throne,
Still with a human heart, remembering Thine own.

"O Priest ! O Victim ! Who Thy prayer dost pour
For me, as for the ransomed gone before,
Grant me by faith that Sacrifice to see,
And thus my whole heart, LORD, to offer up to Thee.

"Pour out Thy Spirit on Thy Church below,
Where Thy forgiven children humbly bow ;
Thou whom no limit and no bound can hold,
The secret of Thy Presence unto us unfold.

"Thou know'st I cannot love Thee as I would,
But yet abide with me, my only Good !
The evening of my days is hastening on,
The journey of my life must now be well-nigh done.

"The way is desert, difficult, and long,
Temptations thicken, and the foe is strong ;
All is tumultuous and perplexing here ;
Draw up my heart where undivided Truth shines clear.

"To all Thy faithful people now at rest,
In Thine own Glory perfected and blest ;
Whatever darkness on *our* path may be,
There *they* hold fellowship with the Eternal Three.

"In spirit let me share their full repose,
Their calm, pure heart, in which Thine image glows ;
Their blissful hope of joys more glorious still,
Their deep complacency in Thine all-holy Will.

"I know Thee, Saviour ! walking at my side ;
Through earth's last shadows be Thou still my guide ;
Then, calm as ripples dying on the strand,
Be my transition to the undefiled Land !"

HYMNS.

III.

(FROM "THE NAME OF JESUS.")

"DRAW nigh unto my soul,
O Holiest, draw nigh ;
For I have wants within which Thou
Alone can satisfy ;
Oh, deign to commune with me as I kneel !
Thy glory in my inmost soul reveal.

"Thou speakest in Thy works ;
But, wondrous though they be,
They have no voice to utter forth,
'JESUS has died for me ;'
They show Thy goodness and Thy power Divine,
But, oh, they cannot tell me Thou art mine !

"Nor is it, LORD, enough
To see Thy image glow,
Reflected in Thy chosen ones
Militant here below ;
Thyself alone can satisfy the heart ;
Thou art the only friend death cannot part.

"Pleasant it is to stand
Within Thy Temples fair,
To hear Thy ministers proclaim
That Thou dost meet us there ;
To kneel before Thine Altar, and partake
The Sacramental food for JESUS' sake.

"But pain and death will come ;
And then, O LORD, for me
Can Anthem, Litany, and Prayer
In aught availing be ?
The melodies that float through choir and aisle,
While cold in dust my head shall rest the while ?

"Draw near, and condescend
To take up Thine abode
Within this sinful heart, and dwell
An ever-present GOD.
Must I not be alone with Thee at last ?
Oh, let my life be in Thy Presence passed !

HYMNS.

" FATHER, my soul would be
Like a transparent haze,
Through which Thy Deity should pour
Its sanctifying rays.
LORD, fill me with Thy fulness ; give me grace
To commune with JEHOVAH face to face !

" Reveal Thyself e'en now
Within that inmost bound,
Where the Immortal Essence dwells
In solitude profound ;
Where thought is lost, and strong emotions keep
Their ceaseless watch above the mystery deep.

" Do with me what Thou wilt,
Low at Thy feet I fall ;
Absorb me in Thyself ; be Thou,
FATHER, my all in all ;
Show me the glorious beauty that is Thine,
And the deep lowliness that should be mine."





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